

from what seem to have "possessed" Mr. La Roy Sunderland. Nor are my conclusions founded on mere conjecture or assumption. Mr. Sunderland starts off with the boast of "an experience in these things for more than thirty years," during which time he says he has "learned how wonderfully prolific the functions of the human brain are in creating imaginary worlds," etc. And he furnishes pretty good evidence to every rational Spiritualist, that his own brain has been peculiarly prone in the creation of the most palpably erroneous ideas, as exhibited in his problems—ideas which the experience of thousands who are, to say the least, as well informed as he, and perhaps less liable to be misled than he, full well know are not only grossly erroneous, but absolutely false and ridiculous. I shall not attempt to follow him through all his problems, in some of which he may have blundered upon some truths in regard to Spiritualism. But that he could learn much about its phenomena, during the twenty years prior to their first appearance in this age, is truly preposterous! Indeed, I think if he had not anticipated the commencement of his inquiries into the subject of spiritual intercourse back of the Rochester rappings, his readers would have probably had more confidence in his pretensions.

For one, I must say I have very little patience with those metaphysical disquisitions of "blind leaders of the blind," who set themselves up for guides to their fellow-men, and undertake to lead others into the right path before they have found it themselves. That Mr. La Roy Sunderland is far behind the intelligence of the age in regard to Spirit intercourse, is rendered most manifest by various intimations which he has made in regard to mediums and the total unreliability of all communications. That his experience has been such as to lead him to such conclusions, is not improbable. Nor, but honest seekers of the truth have any right to expect to be very wise, except in "their own way." Those whose investigations are prompted by mercenary motives—by a desire to sustain any preconceived sectarian dogmas—or whose object is to discredit the very medium through which they prefer to seek information—will most assuredly find the communication which they obtain will be a reflex of their own wills. And this seems to have been Mr. Sunderland's experience, as well as that of many others.

He does not, in his sixth problem, seem to understand that there is or can be any difference between a trained-medium who is under the full control of Spirits, and a medium who is sufficiently passive to enable the Spirits to wield the hand so as to write. He says: "It seems to me that a Spirit must be low in the most essential sense whenever it comes near or rises to the external world to take possession of a human body." Well, Mr. Sunderland, you are not alone in this opinion. Most of our opponents, and especially the clergy, who by the way generally have very exalted ideas of themselves, express the same opinion. But this does not make it so. By no means. I presume, however, that those who entertain such opinions need not fear that an angel from the Spirit-world will ever descend so low as to "possess" their minds or bodies until they occupy a more humble position. Certain beings however that happen to find their way into a house will sacrifice their disengagement with their position, and resort to a ruse to make their escape, and by so doing expose themselves to the judgment of the inhabitants, although the lower servant of the Master is raised to full length, so that if they had some courage to come down a little from their self-erected position, they could easily pass into the open and find space enough and air for which Nature designed them. And if Mr. Sunderland's medium, as well as those others, would take more pains in their rapping, they might find their way out of the trap in which they seem to be confined.

Mr. Sunderland, like most mediums with the same delusions, has a "peculiar language" and "peculiar ways" in his rapping. But, like most others, he has no language, and no ways.

the enemies of Spiritualism; but it will not shake the faith of those who have become believers from a careful, serious and rational examination of the subject, with an honest desire to learn the truth. In his concluding remarks upon this (eighth) problem, he makes a general sweep, and throws all communications purporting to be from the Spirit-world completely overboard, "as belonging to the world in which we live." And in his ninth problem, or rather his remarks upon it, he attributes Spirit-influence to "gas" and "alcohol." He may perhaps be better acquainted with those agents than some of his readers, who at the same time are far more acquainted than he with "ministering Spirits."

In closing his tirade against Spiritualism under this last problem, he refers to a promise said to have been made by Spirits through Mrs. Cora L. V. Hatch more than a year ago, which he says has not been redeemed. Well, be it so. Does this prove that Spirits never redeem their promises? No; it only shows that for some reason Mrs. Hatch was not at all times a reliable medium, in consequence, perhaps at that very time, of being surrounded by unreliable Spirits in the form. Even Jesus was prevented from doing many wonderful things in a certain place, by the unbelief of the people, and why should not other mediums at this day be affected in the same way? It is not improbable, however, that the promise through Mrs. Hatch was but a promise extorted from her by one who was then tyrannizing over her for mercenary purposes. At any rate, it does not prove either that Mr. Sunderland is correct in his opinion of mediums, or that Mrs. Hatch is not often influenced by Spirits from the upper sphere. Thousands of instances might be adduced which would far more clearly prove Mr. Sunderland's pretences and conclusions to be absolutely false. This brings me to the close of Mr. Sunderland's sixth problem; and want of time, as well as an unwillingness to occupy too much space in the TELEGRAPH, lead me to defer my comments on his succeeding problems to a future number.

Yours truly, HORACE STERLE.

THE "SCRIPTURES."

FRIENDSVILLE, PA.

Communicated by a Spirit through the Mediumship of Mrs. S. C. Waters.

When in the "You shall men regard as the stream of inspiration that flows from God? Where find a garment to fit His soul?" "Search ye the Scriptures," was well said by the mouth of the apostle. Explore the vast areas of the universe, in wholesome earnest; yet the soul's own whisperings stand between and make these hemispheres of revelation into a spheroid of light.

Scriptures are recorded truly, wherever read—languished by no setting save the circling glory of the universe. As gems are set in a brooch, so are the individual revelation units in composing that galaxy. Every one which eternally alone shall be studied and comprehended. Search all revelation; all scripture that thy reason can fathom, is the counsel addressed to every soul.

Mag's footprints on the soft earth are indications of his stature, giving promise of a day when shall require not a single gem—one book alone—but the whole sun-beamed universe to flash back to him the radiance of the Father's love. If any have grown to such a stature that they can turn the ponderous leaves of nature, and read the scripture there recorded, 'tis theirs to do so. If some are buried in the language of the soul, let them stand up as freemen in purity of a higher Gospel, to those who are keeping the poor in stores of Spirit culture, in obedience to a scripture which the people have learned to respond to. First the jester, afterward deep logic as its supplement; as likewise the apostle of the past, traditions, and the counsels of inspired men; afterward the apostle of the future, a garment for the soul, woven of the wisdom of all truth, all revelation, all scripture. As the child is gradually advanced from the instructions of the teacher to those of the Professor of Logic, Philosophy, and Theology, so are the more gradual advances made from the teacher to the teacher of revelation. Where, then, shall the soul go to find its teacher? In that scripture, the word of God, which is the word of the Master, the school and class he is prepared to teach, and which he is competent to teach; to the human teacher, the Master of all. Here let me repeat all the history, all the legends, all the traditions, all the superstitions that disfigure the world, and the human heart. Could

men's souls but grasp the volume of the universe—material and spiritual; could they but understand the shining characters in which this living scripture is written, it would be to them as it is to angels, an exhaustless fountain of revelation; each thought it impires is a priceless gem dropped into the cauld of the soul. All truth—whether written by the inspired man, painted in nature's panorama of law, or breathing forth as the soul's incense—is sacred and divine; a fragrant strain in the eternal anthem chanted by infinitude, and reverberating down the aisles of eternity. Hear! Oh, hear! Each it as it comes to thee fraught with intelligence of the Infinite Soul, or Central Pivot of the universe, around which ~~comes~~ to revolve as satellites, being eternally beautified, refined and ~~refined~~ limited, by the radiant effulgence of His wisdom.

THE POOR OLD MAN.

BY JOHN R. COLES.

I'm a poor old man with palsied limbs,
My eyes are dimmed with tears,
For sorely has my heart been bruised
In a life of fourscore years.
I'm all alone in this wide, wide world,
No kith or kin have I,
My wife and children all are dead;
And yet I fear to die!

My wants are few—for youth's desires
By age have all been tamed:
I am too weak to labor now,
To beg I am ashamed,
I have no home to call my own;
Beneath some hedge I lie;
And count the stars as I fall asleep;
And yet I fear to die!

I'm very faint, for I have walked
Ten weary miles to-day,
Beneath the sunner's burning sun—
My strength is failing way,
Within you call a willing shade
With all despatch, I'll lie,
And let me down to earth—I lie;
I am not living to die!

At last I'm a very old, old man;
My eyes are half closed,
And yet it seems a thousand eyes
Are gazing all around,
Can this be death? and is it true
Heaven—no, but to—
My day of life is still shorter grows—
I fear I'm going to die!

But look! whatondrous form is that!
All radiant with life?
I've seen that I rarely see before—
Great God! it is my wife!
And by her side my children stand,
Their children hovering nigh,
Their little arms outstretched to aid me—
I hope I'm going to die!

And ha! what angel strains I hear
From Heaven a mournful sound!
Sweet songs that seem to welcome me
To their bright spirit-land.
Sing on, sing on, dear Spiritfriends,
I'm earthly drawn no more;
Farewell to earth, a long farewell;
Thank God I'm going to die!

The Sacred Box is the Ark of Noah—its cover shows the dove—both to which the spirit of the Master and his death and were permitted to witness the opening of the ark. Let me describe it as well as we can:

The frame is composed of two planks, moreover, two placed upright about four feet apart, and bound together by a plank of similar width. About two and a half feet from the end, upon which the planks are placed, the body is plumb. Breasted of his clothing, and at the proper height, is a strip, half the width of the ark, extending from the back of the neck to the feet, and a strip made of the same cloth, which is slipped in and entirely fastened—lashed.

Around the whole circle is a sort of band, which is like an old-fashioned wooden spool, and which encircles the neck, and also conveniently fastened, and which is always going on. The arms of the master are the two planks, through two apertures made for the purpose, and an only fastened with a nail. The planks are then ready for use.

Through the plank, which is the Ark, passes a cord, consisting of a loop the same size as the width of the water. A person is to stand on the Ark, and the two ends of the cord are to be fastened to two bows which the master has made, and which are suspended from the upper part of the Ark.

PHILOSOPHICAL AND MORAL DEPARTMENT.

PROBLEMS.

SEVENTH ARTICLE.

Boston, January 4, 1868.

That must be admitted as a sound maxim which requires no evidence for all the phenomena we witness, by laws which operate in this world, when such laws are present with us and well known; and hence, in accounting for what all mediums do we must first examine all the susceptibilities and powers of the nervous system; and when we find things said or done, which the medium did not, or could not say or do, we may then, and not till then, allow such things to be said and done by the inhabitants of another world. And I am happy to find some of the most popular mediums are now beginning to adopt precisely this view of the subject. In a lecture which Miss Anna Hardinge delivered in Cincinnati, December 8, 1867, she is reported to have said:

"Home is the spirit circle, where the battery is complete around the medium, and where forces are derived from different sources, no medium has ever yet been known to exceed her normal capacity beyond that amount of inspiration which enables her to bring her own thoughts into a more exalted condition."

This I conceive to be a manifest approach to the correct estimate of what mediums do. The exception here referred to is never susceptible of proof, and when it is admitted that anything is ever uttered through any medium which transcends his or her normal capacity, when that capacity is brought "into a more exalted condition," it is what I should call somewhat of a revolution ~~error~~ view of the subject, for we have seen that the functions of the medium's own mind may be "exalted" or tempered by his own *feelings*, his own *thoughts*, his own *ideas* of *Spirits*, real or imaginary.

But when it is admitted that departed Spirits do communicate with mortals through media, how are the *contradictory* *facta* and *falsitudo* in such communications to be the most satisfactorily accounted for? Various theories have been suggested, some of which I have noticed, and have found them unsatisfactory. And here is another:

"My guardian Spirits do respond to me, but they have ~~never~~ deceived me in any way. Other mortals get falsehoods, but I never do." This is the language of many, when they communicate their experience with the Spirits; but as we shall see, this theory solves nothing. For, (first,) it is not certain that you have ever had any communication from your "guardian angels," whatever you take for granted that which is ~~an~~ *assumption* of demonstration. You do not, and can not, know *where* or *where* those invisible personages are, with whom you do, or you have held conversation. You must not take for granted what remains to be proved. You may "hope," and "trust," and "believe," what you will, but your credulity is one thing, and demonstration is another, and a very different thing. (Second,) Multitudes of those considered "great mediums," have held intercourse for a series of years with Spirits purporting to be their "guardian Spirits," and dear and clear Spirit friends, but following up the investigation, they have detected one falsehood after another, until they have satisfied themselves beyond all doubt of these two facts. *First:* That ~~whatever~~ or whatever these Spirits are, they were not their relatives nor their guardians; and *secondly*, that these Spirits are of that grade which are near the earth, and which seek for nothing so much as to *infect* and *control* the bodies of mortals; and what these Spirits say and do has this object most in view. *But third:* The notion, that our "guardian Angels" can not get at us or *serve* us, without annihilating the *substance* of some medium, is *absurd*. I need no medium between myself and my loved friends. *Fourth:* The operation of this *phantom* (that we are never deceived by Spirits) is deceptive, and *not* *deceitful*. It is to hear certain Spiritualists speak in this manner, as if there were the *substructure* of *harmony*, and the *formation* of the *angels*. My guardian Spirits have *never* deceived me! This may indeed be true for it remains to be proved that you have *any* such guardian Spirits as you suppose; or if you have them, many things they may have told you are not susceptible of proof, whether they be true or not. But you say, perhaps, that "the Spirits, whatever they are, have never deceived me, so far as you know." All this is an important consideration, when you say, "as far as you know, so far as the Spirits gave you any assurance."

Falsehood, "as far as you know," as false as the thousands of similar utterances from Spirits have been. But (fifth) you may never have approached the whole subject in that manner which is necessary for ascertaining whether the thing was really what it purported to be or not. It is with Spiritualism as with science—

"A little learning intoxicates the brain,
But drinking largely, where is again."

The "old stagers" in Spiritualism do not often boast of never having been deceived by Spirits. This is language most often heard from the lips of young converts and of mediums, or of a class of persons who have never put themselves in a position for examining Spiritualism as a whole. Listening to a few "raps," or conversing with a few "familiar Spirits," through a medium, is not the whole of Spiritualism.

We may, therefore, admit that there may be cases where mortals have carried on communication for a series of years, without meeting with anything in particular to excite the suspicion of falsehood. This is usually the case with all, to a certain extent, who become charmed and fascinated with this all-powerful idea of holding intercourse with the dead, and especially with some beloved friend or relative who has been laid in the grave. Many such have I known, and yet they now look back with loathing upon the falsehoods and "the fantastical tricks" which these so-called "guardian Spirits" have played upon them. There are the Spiritualists who have been made the wiser by their experience in Spiritualism, and now they perceive more clearly than formerly, that in order to estimate these "spiritual communications" correctly, we must not confine our observation to a corner, we must not remain cooped up in our own domain, but should look abroad upon the vast ocean, upon which we have been launched, and bring within our observation all the phenomena included under the name Spiritualism.

LEWIS SUNDERLAND

NUDE MATERIALISM. No. III.

BY DR. DODD.

SENSATION. PRIMARY AND SECONDARY.

In the foregoing sections we have endeavored to establish a conviction, that every phase of Thought is the result of physical stimuli operating upon physical organization—with what degree of success the reader must determine. Let us now proceed to a consideration of the most important phenomena of human consciousness, taking for a basis the principle affirmed in the above proposition. Whoever will strictly attend to and observe what passes within himself, will find that thinking, in general, or having, or forming notions and ideas, (with whatever degree of attention, or even in the most abstracted manner,) is no other than having *secondary sensations* of objects, of which we have had immediate *actual*, or *primary sensations* previously, through the medium of one or other of the organs of sense. The *rationale* therefore, of the whole human understanding (perception, memory, imagination, judgment, or any other faculty of the mind,) is entirely deducible from those primary and secondary sensations.

Every mental state, or state of consciousness, is a real sensation or modification of feeling.

There are five distinct external senses. Each requires a different medium. Each requires a different state of matter. Each gives rise to a different mental state.

There are solids which affect the touch; liquids which affect the taste; viscid fluids which affect the smell; sonorous vibrations which affect the hearing; and light which affects the sight. All these are strictly modifications of feeling. By means of the tongue and palate we feel a taste; by means of the nostrils we feel a smell; by means of the ears we feel a sound; and by means of the eye we feel the influence of light. Beside the more obvious applications of the sense of feeling, denominated *Touch*, which indicate roughness, smoothness, hardness, softness, dryness, moisture, and the genus *omne*, together with the general sense of resistance, there are several other less obvious modifications of feeling—such as hunger, thirst, drowsiness, fatigue, &c., which can not of course be classed under the head of external touch, but which are nevertheless results of a direct and specific action upon certain appropriate nerves of sensation, having their extremities internal, as relating to the muscular and cutaneous systems, but evidently external, in relation to the sensorium or seat of consciousness.

With respect to the perception of the degrees of temperature, it is evidently by actual contact of a heated body to the nerves of sensation. We insist positively upon this, in opposition to those who deny it on the ground of heat or cold not being a material agent, but simply an attribute like form, size, color, &c. We grant the premises, but defer to the conclusion. Form, size, &c., must exist in some subject, otherwise they do not exist at all. So of heat—it must exist in some subject, (in which to come in contact with our organ,) otherwise it can not exist at all. It must be *heat* something; we can not conceive heated nothing.

The modifications of sensation here briefly alluded to, have been considered by some physiologists as constituting *the species of sensation—a sixth sense*, so to speak; but whether they are in reality a distinct species, or merely a variety of the general sense, is of no consequence in the present inquiry, as is sufficient to have given this slight indication of them.

By primary or actual sensation, is meant our consciousness of the presence of an object, either in the more refined and subtle media of light and air, or in the grosser or more palpable, as in smelling, tasting, and touching. By secondary sensation is meant our consciousness of the re-presentation, or representation of the object, when we think, or fancy we see, taste, smell, taste or touch, or feel again in our consciousness.

How these impressions, which result in *sensation* and *consciousness*, are carried along by the nerves to the brain, whether by vibration of the finer thread, or by an exhalation of some fluid contained in them, although highly interesting is not now the question. It however seems extremely probable, if not positively certain, that what has been termed *animal spirits*, *vital principle*, or *nervous fluid*, consists of electricity, galvanism, or magnetism, or some modification of or all of them, if indeed the three be not truly identical. Be to maintain any hypothesis on this object is not at present an object.

In all primary sensation, an impulse from the object upon the medullary end of the nerve is absolutely necessary, this ever organ of the sense they belong to; as upon those of the retina of the eye, the portion *alis* of the auditory nerve, the papillæ of the skin, and in like manner of the others.

Phrenologists arrange the faculties of the mind, or, in other words, our states of consciousness, into the two classes of feelings and intellectual faculties. The feelings are divided into propensities and sentiments, and the intellectual faculties into perceptive and reflective.

Now this (as a matter of classification to facilitate the theory of phrenological organs) is no doubt a convenient arrangement; but without clear and distinct explanations and definitions, it leads us to draw the false inference that propensities and sentiments are feelings, but that perception and reflection are not feelings. This is, I believe the general inference, and that it is erroneous will easily be seen from a very simple analysis.

We frequently say, "We think so," when we have a certain opinion, or when we have formed a certain judgment. To form a judgment, whether true or false, is an act of thought, and this act consists in feeling that there is a certain connection—a certain relation—between two subjects or attributes that we are comparing. When we think that a man is good, we feel that the quality good agrees with that particular man. To think in such a case as this, is nothing more than to perceive a relation of agreement or disagreement between two ideas—in other words, to feel a relation.

Again, we say "we think of an event which took place yesterday," when the idea of that event strikes us. To think in this case, is to experience an impression of a past event, or in other words, to feel a remembrance.

From which it is evident that to think is to have perceptions or ideas; that our perceptions and our ideas are states of consciousness or feeling; consequently to think is to feel.

RATIONALE OF MEMORY.

Let us now examine the nature of memory—a faculty universal in its application that we may safely say that no mental operation could be carried on for a moment without its assistance. Every state or affection of consciousness which the human mind can experience, (with the exception of primary—actual, or immediate sensation) must involve some degree, phase, or modification of this important faculty.

MEMORY IS SECONDARY SENSATION.

Primary sensation consists of being affected by an actual sensation, impressed by an external cause; and secondary sensation consists in being affected by the remembrance of that sensation. But this remembrance is itself a sensation, for it is a thing felt—it is an internal sensation. When we experience a primary sensation, the original movement operating on the affected organ, produces a corresponding motion in the nervous center, which is the seat of that particular sensation, and is its appropriate organ. Thus primary sensation is produced by the impression of an external object or action upon the external organs of sense, which act upon the nervous apparatus in connection with it, so as to transmit it to the brain, causing such a motion in its fibers, or such an alteration in its posture, frame or disposition, as to produce a consciousness of the existence of the object or action.

Secondary sensation is the result of a similar series of motions being produced in the nervous system and brain, as had been previously experienced in the case of primary sensation. Therefore, memory, or the recollection of any object, action, or occurrence, is occasioned simply by the nervous system and brain being put into a similar posture, frame or disposition, or passing through a similar series of motions as when the external organs of sense were originally impressed by the presence of that particular object, action, or occurrence, which is remembered.

A bell will produce the same sound, whether the rope be pulled by the middle or by the end; so a nerve will produce a similar sensation, whether it be stimulated in the middle or at its extremity. This is well exemplified in the case of persons who have suffered amputation of the leg, and who frequently imagine they feel a sensation in the toe or the foot of the limb they have lost.

Primary sensation is always produced by stimulation from the external extremity—secondary sensation by stimulation from some internal portion of the nerve of communication.

As the materials of our bodies (the brain and nervous system ~~inhere~~) are undergoing a continued series of slow and imperceptible changes, it follows that it is impossible that the brain and nervous system can ever be made to resume the precise and exact posture, frame, or disposition of any previous state, and consequently, it is equally impossible that any thought or idea can ever be reproduced precisely and exactly similar to any previous idea or thought, or that we can remember any object, action, or occurrence, with all the precision and exactness with which we originally witnessed it.

We have said that memory consists in feeling the remembrance of past sensation. We must add that it consists in feeling also the remembrance of our judgment, of our desires, of all our complex ideas, and even of our remembrances themselves; for it continually happens to us to remember impressions which were themselves only remembrances.

COROLLARY.

Thus it is obvious that memory is dependent upon, and is, the result of internal stimuli (circulation, heat, electricity, etc.) upon some portion of the nervous system—just in an equal degree as primary sensation is dependent upon, and is the result of, the presence and action of external stimuli upon the organs of sense. There is nothing voluntary in either case; in both the organism is purely passive—it merely acts as it is acted upon.

Association of Ideas and Dreams in our next.

MR. COLES IN HIS OWN BEHALF.

After a careful re-perusal of the various strictures which have been made on me by speakers in the Conference, and by writers in the TELEGRAPH and other spiritual papers, I find that a majority of the speakers and writers have been directing their criticisms at an imaginary or mythical Mr. Coles, who does not in fact really exist. It is true that I am the person aimed at, but as I am not amenable to any of the charges thus far made against me, I have been content to dodge my head, and leave the arrows of the insatiate archers to pass on in quest of the ideal personage to whom they properly belong. What I have already said, I am willing to defend, but I am not willing to sustain opinions I have never held, nor to support a faith I never have adopted. In order to separate the real from the ideal of my faith, I will briefly

review the charges made against me, and show wherein I have been either misrepresented or misunderstood.

First. I am charged with asserting that all mediums are humbugs and impostors. This charge may sit the myth, but will not apply to me. I have never uttered a sentence that by any possibility could be so construed. On the contrary, I have freely acknowledged that the generality of mediums are perfectly honest, although in my opinion they are misled by mistaking the control of an idea for the control of a Spirit. That there are roughish mediums, I believe and know; but I do not believe all mediums are of that character. The strongest charge I ever made was addressed to what are called "physical manifestations." I said that I had never seen a physical manifestation which was out of the power of mortals to accomplish; hence they were not entirely satisfactory to me. It is true that during the first periods of my investigation I saw demonstrations which I accepted as spiritual; but subsequent reflection, and a little more light in the direction of known causes, compelled me to reject their claims to unmistakeable spiritual origin. Let me illustrate: Some years ago I saw a common table made heavy or light at one end by a medium's finger being gently pressed upon the table's center. Affixing a balance at one end, the lady medium requested the Spirits to make that end heavy, and it weighed twenty pounds. Again asking the Spirits to make it light, it fell to twelve pounds. Here appeared to be eight pounds of spiritual force, and I and others who saw the fact gave the Spirits credit for that amount. But when, some time after, I tried my mundane mediumship on a table in the same manner, I found that I could accomplish the same result. By gently, and even unperceived by the looker-on, pressing the finger in the direction of the balanced end, that end is made heavy; by directing the force in the opposite direction, that end is made light; by a cessation of pressure, the natural weight obtains again. Anybody can perform this feat. Now I changed my estimate of my former spiritual fact; for what evidence had I that she did not apply the force? I do not say she did; I only say I have no positive evidence that she did not. I was honest in my belief; I am now equally honest in my disbelief.

Second. I am supposed to be constantly on the look-out for tricks, traps and deceptions, and as "like attracts like," it is no marvel that I find what I hunt for. This idea is as false as the other. I never in my life went to a medium for the purpose of detecting fraud. When I sat with the Davenport boys for the purpose of seeing a "Spirit-hand," I hoped and looked for a genuine manifestation; but when in looking a little closer than the "conditions" allowed, I discovered the hand to be a stuffed glove drawn over the toe of the medium's boot, I was as mortified and grieved as the mediums were, and much more angry. And so with Mr. Paine and his wire-tipped table. I wanted to see a genuine tip, and was sorry to detect the fraud; that is to say, I was sorry there was a fraud to detect. It is true I went to his house with my head full of mundane hypotheses, which I meant to apply as so many touchstones, but in my heart of hearts I prayed that none of them might be found adequate to the cause, and that I might receive the positive proof I was in search of. I have seen tricks enough to last my lifetime; I ask for no more. What I am in search of, is spiritual truth; and if in my process of investigation I run against the snags of fraud, the fault must be attributed to the grossness of the manifestations, and not to me.

Third. I am believed by many to be a self-elected spiritual witch-finder, and am often addressed by Spiritualists and others, requesting me to go to this, that or the other suspected medium, for the purpose of detecting and exposing their supposed plans of operation. Once for all, I assure my friends that I am no such person. I do not belong to the detective force. From the beginning I have been guided in my investigations by the holy purpose of demonstrating that my father, my mother, and my first-born child still lived, and could communicate with me. That they do live, I believe, but do not know; and although I have as yet failed to satisfy my earnest longings for a communication from them, I have still sufficient patience and faith in the equity of divine law to be willing to wait, and "wait a little longer."

Fourth. I am called dishonest, and a shame-faced hypocrite and traitor, for having once pretended to have been a medium,

and also for having traveled with a medium, holding spiritual meetings, etc., when I now aver that I have no good evidence that Spirits can or do communicate at all. Persons who make such charges do not perceive the possibility of my being compelled to reject to-day the proof which I accepted yesterday. When I acted as a medium, I honestly believed that I was controlled by Spirits. I know that I acted under an influence altogether foreign to my normal self. Forcing, and being in love with the spiritual idea, it was not strange that I should embrace its philosophy and believe its assumptions. It is true my mind alternated between belief and doubt; and I constantly appeal to all who have ever heard me, either in my normal state or when "under influence," if I have ever been slow in freely expressing my skepticism in regard to my own mediumship? I never have claimed for myself so much as my friends have claimed for me. Ben Clark, of the Spiritual Union, with whom I traveled in 1855-'56, can testify to the many friendly lectures he has given me in relation to my skepticism in my own mediumship. When I believed I was a Spirit-medium, I freely communicated my belief, and was called a fool by my outside friends. When I had doubts upon that point, I spoke my doubts "right out in meeting," and for this have been called a knave by my inside brethren. So, as a believer or unbeliever, I am either a rogue or a fool, and in the estimation of some, both. Between the rocks Scylla and Charybdis, my friends have made a channel so narrow that my poor bark can not squeeze through without being wrecked on one side or the other. By throwing straight overboard, I do not seem to lighten the ship; so I shall let her go down, while I endeavor to swim ashore with neither a shirt nor a character to my back. During my life I have cast my character several times, just as a lobster casts his shell, but have always grown a new one that fitted just as well, and suited me a good deal better than the old one. He who never changes his mind never loses his character, but goes old sailing through the world, and crawls into the grave through the same shell that he crawled into from the cradle.

When I traveled with Mr. and Mrs. Conant, I believed in the lady's mediumship. In the commencement of our travels I had no more doubt that Spirits communicated through her by raps and by writing, than I had of my existence. And even up to the last hour of our enterprise, I firmly believed that Spirits ~~raped~~ through her. My reasons for changing my belief in this regard, have occurred since our connection ceased, and will be given in a future communication. I claim to have been honest all the way through, and what is more, I shall prove my honesty to that class of minds who will receive facts and fair arguments as proof.

Fifth. I am often quoted as one who denies that Spirits exist, much more that they can communicate with mortals. On the contrary, I believe with all my soul that Spirits do exist, and that they can and sometimes do influence mortals. To what degree I will explain hereafter.

Sixth. One valorous and extremely zealous brother, whose love for "the cause" is excruciating, not satisfied with calling me a hypocrite, a liar, an impostor, and other such gentle epithets, winds up by calling me insane, and advises my friends, if I have any, to put me in some place for safe keeping. He also purchases the opinion that Mr. Paine's bogus manifestations were of my getting up, and that we acted in collusion, for the purpose of bringing mediumship into disrepute. This friend has evidently a mythical Mr. Coles in his eye, and I shall therefore leave him to light his own "man of straw," while I address myself to real personages.

In conclusion, I beg to forever take leave of the mythical character in which I have been enveloped by some of the over heated but well-meaning friends of "the cause." What I have really said, what I truly believe, together with the evidence of my faith, will be given in subsequent communications.

JOHN P. COLES

Antwerp Pearls.—A very remarkable result of ~~pearls~~ has been lately obtained in the department of the Mississippi, when, from a small stream, the enormous weight of 21,000 kilograms of shells was taken during the last season. The shells of this fish are used for making artificial pearls. By an ingenious process they are reduced to a kind of paste or paste called *Perle d'Antwerp* and the French artificial pearls are simple as all follow *glass* to be coated outside with this paste and glued with white wax—*Antwerp* *pearls*.



CHARLES PARTIREE

NEW YORK. SATURDAY, FEBRUARY 10, 1860.

27. The administration of the PRC is the central body to keep this paper and to check
the documents that the opened business or related other matters are clearly recorded, and
make up the regular financial papers of every month to be submitted to about the inspection
of the local government to the financial control body to be used as financial audit or audit
supervision.

28. This paper is translatable to every foreign language, respectively expressed, but
is represented by only the first three of the same.

THE MEDIUM OPERANDI OF SPIRIT MANIFESTATIONS.

A correspondent writing from Hamburg (R. F. Hart), asks the following questions:

Ques. What is your judgment to the philosophy of the mode by which spiritual produces the physical and mental phenomena observed in creation?

- Second, Is there any criterion by which we can distinguish between the numerous varieties of good spirits and those which are bad - and if so, What is it?"

These questions were legitimately to follow those replied to in last week's issue - page 618 - and to lead us on in the same stream of thought, but to problems which we believe no one has attempted to solve. Therefore, on entering the threshold of this comparatively new territory of thought now to be explored, we wish to say that we speak not dogmatically or conclusively, but merely in the way of suggesting an inquiry. The strength is found in history, observation, and experience; which every wise person has, or may have, more or less, and we hope our remarks may provoke others to state their views on these most interesting and distressing questions, and their reasons for them, to the end that the true philosophy of the sudden appearance of African manifestations may be plainly set in order before the millions of minds now suddenly turned to this direction.

In our article of last week — above referred to — we main-
tained that Army was growing — a constant unfolding of new
functions and manifestations, through new instrumentalities ;
that a human spirit to man and Age united, constituting a
constant permanent lifeentity ; that is to say the physical body,
but the internal, central force — the us — which attracts and
casts off human, and survives physical structures ; that even
and permanently manifests itself through physical bodies, and
survives their dissolution ; that life's manifestations do not culmi-
nate in the evolution of humanity, but go on evolving new
forms and functions of living.

If we have succeeded in getting back to the form of expression which the mind can comprehend, we are now ready to examine into the power of the spirit, and its relations to the body on the earth-plane, and to follow their significance into the invisible beyond and determine their operations there.

Musical nature is governed chiefly by two forces, called physical and spiritual. Physical forces are exhibited through the material nature, in the mineral, vegetable, and animal growth. This force is also exhibited in the natural, or purely physical man; but in him are also exhibited the spiritual forces which, in a greater or less degree, control the physical forces and their manifestations. The body is more or less subject to the spirit—the reason, the will. The spirit grows, as in other cases becomes more and more perfected, and controls more and more the manifestations of the body. The manifestations of the spirit through the material power exhibit evidently from a physical center to man—“the judgment-seat”—which may be called the memory, and to the center of the physical man, the heart. The manifestations of the human operation report to the judge—the internal we, and to the degree that there is a ~~we~~ or a ~~we~~ in the manifestations of the man, there is the ~~we~~.

to be in some kind of play, some intellectual or spiritual
activity through the mouth, or, or afterward, to other
play, another play, another the next. Then, the spirit would
not be perturbed, exactly, the spirit may be here still
and unchanged, and of the course it goes to the next
play. All persons have different varieties of this. It is
a man and woman, but when we could not find

ought to say and to do the things we in our human spirit have learned, and afterward wish we had said and done. We find however, that the horrors of the human race—the judgments— are interpreted or governed by unfavorable conditions, and by purely physical influences. The passions and oppositions, the manifestations of the fact not only prove the independent existence of these two forces in the human organism, but their good and glory. Arouse is good, but it is better to let the immortal spirit be strengthened by these exercises, until it finally triumphs over physical limitations and forces. This spirit exists to realize more sublimated than earthly materiality, and to transmute the human essence, and from this you find of a spirit, even. Everything is growing up to plane the spirit manifest in us; and the question is, How we do these? We answer, by love, and perhaps three or four methods—any evidence by which we can distinguish between the various vibrations of good and evil spirits—so common. Good and evil are relative terms, and that communication which is the best for us, may be, and is undoubtedly, good for somebody, but a sense of wrongness in us to quarrel with it because we can't understand and absorb it and everything to surround us in great quantities without injury. It is good to have a treat, that spirit has, to prevent the corrosion of our human unity, and a reliance on another—on more material, more good except, perhaps, one fully conscious the other is not here can we can't eat it and preserving the pure a good, simply because we can eat it. We ought to be

Dr. Fowler, some years ago, had a most interesting experience, which was published at the time, and therefore we will state but a part of it, and that briefly. He was and conversed with Spirits fully satisfied with materialism. They created electrical currents from four sides of the room, which converged in him, charged him at his waist, and lifted him to the ceiling. This shows that Spirits use electrical currents to produce some of their physical manifestations. We are inclined to the opinion, however, that Spirits, under favorable conditions, at least, control the subtle elements, and then physical instruments also, by which means contact is formed with perceptible objects, which are then caused by the Spirit force, in a similar manner as our spirits move things by means of our hands and the force of our spirit or will. The hands in themselves have no power to move anything, but the spirit is and behind the hands produces the result.

"I AM DYING."

Mr and Mrs Ross W. Nichols to her husband, a long
time & and laid her body down to rest no more. She is
beloved by all who know her. We have been annoyed,
quarreled with her from her childhood. For over thirty years
her mind grew greater. We have seen her the belle of
balls-rooms, the teacher in our schools, the mother of her bro-
ther, the dutiful, loving wife and mother. There was pleasure
in her countenance, in her speech and bearing, and she
reigned in her presence. The death of a husband, especially
about a year ago—had had no influence on her mental
condition on the realities of life, present and future. She re-
mained with her husband in the Unitarian home and by
associated themselves with Dr. Farley's church, in South
W. sympathy in the remark made at the funeral service
Dr. Farley, etc., that his organization had been so small
and his love and esteem was so great, that he dare not
himself to speak of her virtues and inviolability. Such is the
one acquaintance and our esteem.

We think the working agents of the Spirit in the production of writing, may be the same as that by which they produce the speaking. Or it may be otherwise. The 'Spirit may fill the human organism and take the place of the right-
wise man, and control the body and its members to the same
end that the natural Spirit controls it. That is to say, the
natural force of the promising Spirit may be directed through
the hand to write his messages.

Another mode of operation by which Spirits write, through the hand of a medium, is, we believe, purely physical; that is to say, the Spirit creates a substituted incipiency — a hand, if you please — by which it grasps the hand of the medium, and controls it to write, as we may do with a child's hand. In support of this hypothesis many writing mediums say that their hand or one of them appears to be grasped by another person, and is thus controlled to write. However, while writing is thus being produced, the medium is entirely free to converse, and to talk on subjects entirely foreign to the subject written upon through the hand. Some of our most profound lectures are written in this manner and then delivered by the medium in the natural state. In this process it is evident that the medium, the spirit and consciousness of the body, are not informed with. The Spirit simply grasps and uses the hand to write out the thoughts on paper.

any evidence by which we can distinguish between the
abstractions of good and evil Spirits" — we never find that
are relative terms, and that concreteness which is good
for us, may be, and is undoubtedly, good for somebody, but
becomes arrantness to us to general with it becomes an evil
accumulate and absorb it and everything to accumulate is
good and glory. Arsenic is good, but it is folly to think
we're because we can not accumulate our virtues to have a
great quantity without injury. It is good to have a
trust, that Spirit is lie, to prevent the corruption of our human
quality, and a reliance on another — on more advanced
your diary of a Spirit, even. If everything is growing we
is good except, perhaps, our fully in serving the other and
have we can't eat it and pronouncing the grub is bad
good, simply because we can't eat it. We ought to have
shall have, a broader view, and we may spare our virtues
we consider that if we can not eat the stalk, the stalk can, we
we can eat them. Whatever we can not accumulate to us in
we had better pass to pass to them who can. If we have
to be able to say that we know of no general opinion
which can justly pronounce to denote what is good or evil to us,
and we trust there never will be such a criterion made
and does not more cheerfully to load himself with
subtance for abdicating responsibility, and we are bound,
the opinion that he intends to hold each of us respects,
the proper exercise of the judgment and freedom to be
given us, and with this view, saving the barking like an
evil authority, we think it would be a blessed thing if they
could be so, and we don't know but that they do, but
one does not seem to be quite made out. It is well to us
to know for themselves what is true and right.

"I AM DYING."

Mr and Mrs Anna M. Steele to her husband, on Aug.
5th, 6, and told her body slaves to run no more. Run
beforest by all who love her. We have been anxious,
quarreled with her from her childhood. For our wife is
bitter, jealous and garrulous. We have seen her the bight
half-crus, the teacher in our schools, the mother of her
the dutiful, loving wife and mother. There was peace
in her countenance, in her speech and bearing, and death
reigned in her presence. The death of a baby daughter
about a year ago—had had no such effect on her mind
as the realities of life, present and future. She is
passionately in love with her husband in the Unitarian church, and by
associated themselves with Dr. Farley's church, in Boston. We
sympathize in the remark made at the funeral service
Dr. Farley, that his organization had been so strong
and his love and return was so great, that he dare not to
himself to speak of his virtues and his claims. Such is
our acquaintance and our estimate.

"My dear husband, I am dying." These words were only
uttered by the birth of beautiful twin children, and by
death of one of them at the moment of its birth. Truly "a
Lord giveth, and taketh away." We see the mother alive
in her coffin, with her dead babe in her bosom, a sad and
pensive spectacle! How great that the grace of the Lord
may fall as a mantle upon the surviving daughter, and en-
liven the life of the son, and husband and friends. She is
aged 24 years 3 months and 21 days. And then, in the pith
of life, and the vigor of manhood, are the fair and quiet
march passing from the natural to the spiritual realm. It
would be a blessed thing if all were like Anna, prepared
enter into the higher joys of the Spirit-life, at any moment
the Messenger might arrive to conduct them home.

Judge Edmonds' Discourse.

Through an advertisement in the Tribune, learned immediately after our last issue came from the press, so general to publish this were a report of the late lecture of Judge Edmonds at Danforth's Academy, which was so highly appreciated by the audience. We have, however, been induced to defer the publication of this lecture until next week in order to give the Judge an opportunity to thoroughly review and correct the report. The consideration of having a more perfect edition of the interesting and instructive discourse the we could possibly have given the world, will we hope, and compensate our readers for the disappointment of not finding it in the columns of our present issue.

"IS SPIRITUAL EXISTENCE POSSIBLE?"

Mr. M. D. Moore, in the Telegraph of Feb. 19. This is
unquestionably a good article in all its parts, and doubt
less it will receive a wide circulation through the world at
large; but it occurs to me that like the compiler of "Adam
Material," who is the very machine of cant and at the
same time of a series of cantal stages, sets up "The
Telegraph" which gives out daily journals on the subject of the
artery of life, the heart, and the nature of man, and then
sets to work to prove that the "man of straw" is the real man
and not the man of a substantial nature. Mr. Roosevelt is
a man of straw, with hollow

The ~~present~~ ~~Review~~ as it is opened upon the property stands
thus: L. He prays an answer to the question, "Is spiritual
knowledge possible?" R. He does, by that, "The answer he
gives may be thought to the intellect, which appears by
any hands dealing investigation into their cause."

3. He ~~admitted~~ to a "belief in many of the reported facts," but so they do not advance his faith to a spiritual cause," he ~~admitted~~ that wood, which is really (and herein lies the ~~admission~~) that reason shall trample on all his calculations without giving him a moment's utter disregard of facts; or, to use his own words, "in a great latitudinal manner."

Mr. Blackader will be most aware that he can offer no guarantee as to the treatment he receives, than to say, as he says, that it shall receive the care and attention which the authorisation allows. That is to say, when any treatment is given to him as he is admitted—he will get some—but an affirmative answer to his question, and not before. He may read all the books, hear all the lectures, but it is all allowed to him, but to Mr. Densmore, no satisfactory verdict is possible on the ground he occupies.

Boscan is not a creature, or is not her practice to make
books, but to note their significances merely. The verb is
to take cognizance of, to find pleasure in, or to relish facts. The
book is not, but is a silent witness of a consecutive series of facts
which are real, existing now, existing then. Then
there can be no demand of reason that it shall make
"equation, condition, process," — trying to measure the length
of a single fact against which to plot it for a field! Let him now
answer me, as to the question, "Because" he was a chil-
dren's author, he has tried his best in that vocation, and the
book is not a book, the author not yet rewarded. Perhaps, I
will say, "My Lord," in the character of "Judas" by
describing the "experts" a judgment on the day of judgment
thus, that he may as well settle with his "thoroughbuts," for his
book, he is destined to be disappointed.

The plaintiff's prayers are defective. He has not made a case for me to adjudge. For a master to give him a bill
based with no facts to evidence, is to come out of court
united. Let Mr. Horner put himself right upon the proper
method of asking for a conduct by affidavit of observations,
mentioning all facts pertinent to the inquiry (as he would do). Then
the question, whether sitting on facts or not to award, should
be

comes not bring within law jurisdiction, let him make a note of the "in any regard" of his belief; let him go into court and call in these facts in evidence like an honest intelligent man, and then hear what witness has to say to him. On the last page of the Transcript that contains his question he will find the record of a question propounded by Mr. J. B. C. Oates, for him to take that part to begin with. Ask him of the authenticity of that fact, (and it is his own) if he can. In addition to this, let him make a note of the fact that he has

but to reply - "Any other hint than alternative answer is not permissible."

Such a course is so obviously just and rational, that I am not being myself too hasty in believing that Mr. Macmillan would have prepared the one he has, which, in his own case, has led to such barren results, were it not that, in very truth, he has no question to settle, and for the good and sufficient reason, that in his own "intellect" he has settled it. At the outset he takes the position, "I am an unbeliever in spiritual existence,—he is not an inquirer, he has inquired diligently, inquirer from his "truths" as the present hour, and found nothing has been nothing, heard nothing save nothing, and therefore, necessarily learns nothing of this matter, except that nothing is." Moreover, "he has had a slight public argument with Joel Tully, and has wished 'to enter the lists again with some able and candid thinker of the Spiritualist school.' Why for? To convince himself? to injure further? I know. He has repudiated the character of an inquirer at the outset, and has called the lists as an "unbeliever," ready to do battle against all opposing claimants, provided they will let him alone, and arm themselves wholly with speciousness.

From his own papers, therefore, it is apparent that he has
question to submit, as a client or editor; he is not in earnest
this is not a vital question to him, and he has but a tenu-
ous interest in it. The language is apparent throughout; and
would have it understood that it is with the Lawyer Darrow
and not with the man Darrow, that I am dealing. At pres-
ent the man is nearly unnoticed beneath his robes of office
and I must strip them off that he may get the air.

And now, just here, and make out of his own papers, scattering and blinding him like a number night-cap drawn over head and ears, so that the most Democra can see nothing himself but the lawyer, I find this truly lawyer like notice before alluded to, which must be dissected off, like a lung of the man will be deformed. To explain: The lawyer goes of Mr. Democra says, "I am willing to say I believe a great many strange and apparently superhuman phenomena have manifested." And again, "I am willing to say, I have many (several ways) of the reported facts." Mark the lawyer like in its caution in this latter admission.

Now, here is the scandal. The anti-Democratic, though a
proud himself to be talking all the time, has really said noth-
ing ~~made~~ made ~~an~~ such admissions, has signed no such articles
with it. It is not necessary to travel out of the crowd to get
this; it appears upon the papers. On them it appears that
the "Anti-Dem." has heard Judge Belmonte, and "the
Warren Chancery socially and spiritually." etc. Very n-
o. 1. Whether ever read or heard them more, does not know it.
None of them has uttered a fact enough to make the great
Mr. Belmonte a nothing to the reason of any man who

value to say, I believe them?" Ah, Mr. Denamore, let's by a little straightforward talk, try, in all kindness, to induce you to be a little less expert as a lawyer, and a little more correct as a man. You "believe many of the reported facts"; let me state in plain English how "many." You believe just as many as you suppose you can explain by your favorite pathology, what ever it may be, and every other you neglect. Why not say so then, in God's name, and have done with it? Why puzzle any longer with coyness? Why enter a war of hypotheses with hypotheses, which you know all past experience may be instrumental, when the conflict between hypothesis and fact is so short and so ill-tempered? There is an answer of fact to every reasonable question, lawyer or not.

and children may ask questions the Devil himself can't answer. You have got the east before the horse, change him. It is not the office of reason or "Intellect" to reveal God's reasons, but of the common to illustrate facts of the reason. You have simply manifested your philosophical hog, face, tail; diamonds, reverse your position, and go to your cabin.

It is evident that strangers lost their heads and gave themselves fully, may be added to former, an estimate of characters, and of the influences of their polity, we have added to our previous evidence a collection of the open and candid sayings of the French in relation to us, which is as full and satisfactory for a few weeks.

2. **Valence of metal** - In the published books and papers will be given the valence of metal if they are not available in the text book. If the valence is not given

THE NECTARIANS AND THE IMPOTENT.

AND THE REST IS HISTORY

We publish the following lengthy communication, forwarded us from our, as our correspondent says, "a new born heretic" in Newbernberg, Pa. not because it contains anything new to Nyctophobia but because we want to publish in these columns all that is opposed to Nyctophobia, and because the little object we are here brought together is a respect form and because, too, if it be the fact, as is alleged, that the Devil is more insidious, and exerts more influence than God and all good angels and spirits combined, we ought to be satisfied and have the credit, at least, of being alive and active, doing something, if it is not quite of an respectable a nature as could be desired. We rather prefer a live hand to a dead (1) and

It is humiliating that Christians, as called, are constantly affirming that when God is about to perform some good act to humanity, such as sending his heavenly messengers to mortals on errands of mercy and instruction, the Devil perceives his intentions, steals his course of communication, and causes them himself to make a run down here, while God and his angels stand aghast, blushing with the dust this "fat fellow kick'd up." If Christians believe this, as they affirm, we should think their discretion would lead them to cease praying to an impotent a being as they make God to be, and try to turn the course that he is about account, and be content.

The so-called Christians generally profess to believe in an
absurdity that the Devil controls all the forces between
Spirit and mortal—that the Devil and his hosts can and do
communicate, but good Spirits never. They reluctantly admit
that evil Spirits are immortal, and communicate with mortals,
but they deny that there is any tangible evidence that good
spirits live beyond the grave. "That is a doctrine from which
no follower ever returned." If it is as it is a pity, and if
there is any virtue in prayer, we suggest that we pray hence-
forth to the entire power, the Devil, (as they say,) and try to
induce him to let a good Spirit speak to some of us. If he is
impregnable to prayer, we should recommend that the money
appropriated to tract printing, and for prayer meetings and
churches, for the ensuing year at least, be turned from these
churches and be offered to the Devil, for the suspension of his
ugliness for an hour, and for the privilege of having an angel
out of his telegraph line of communication. If he abjures
to the gospel of Christ's angels owing to us, we will agree that
it shall come to the church certainly. This certainly
not do harm to his kingdom, since they are all doctily up-
to him now; and as far as their influence goes, he can not be
concerned. We think arrangements can be made with him, and
it would certainly be a blessed thing if down-creation could
come to the church that good people, their friends, live after
the death of the body.

But we used to consider from this to us, unbaptized Devil
place, to our human communition state "Vergt" over.
To be stoned to death was the punishment deserved against
diviners and those who consulted with them. If no diviners
and other people to be stoned? This is where Angels fit
God; but is not this mode of punishment, or of killing people
as despotic as anything attributed to the Devil? Was it any
improvement on the conduct of the devils that these were
with spirits that deserved? Common human and our con-
science over, no. Then why do we attribute this conduct to God?
We can see no proof in it to say the acts mentioned by the
other gentleman, and it appears to us that the difference
rests in the character and purposes of those who commit them. These
acts are ascribed to be good or bad, from God to the Devil,
simply by their favoring or opposing people's purposes.
But if those accused to some people did really cause damage,
as much as the others the Devil, and his power ought to be
considered, and it is a blessed thing if the Devil has done it.
We are not going to go into your religious knowledge, nor
to inquire into God. We do not go into God, but on the Devil
and his ways to be just, and so the question as he and
the Devil, we are to do so.

one purpose in publishing "Virgil's" article in the above Spirit to call the ignorance of Webster on the subject—not to do honor him, but to honor progress.

Virgil says: "The signs wrought by the magicians in Egypt, such as changing rods into serpents, water to blood, and bringing up frogs into the land, prove the aid of superhuman power." —*Eccl. 10: 11.*

Now, here are stated to have occurred phenomena not within the experience of any living person, and, we believe, never were within the experience of man, as proof of superhuman power. By analogy, "Virgil" most admit that Dr. Duke, Dr. Brown Williams, and a host of other psychologists, exercise superhuman power. They, too, turn water into blood, cause into serpents, and bring up frogs before their subjects, and to the half-informed mind it is real, but common sense tells us better now, and did, we believe, in the magician's day. These manifestations of magic must not be put forth to common sense as veritas. First, it must be proved that the statement is true—that the things really occurred—and then proved that the magicians produced them. We undertake to deny that magicians ever produced a frog, and we call on nature and common sense as proof. We are sorry for the finger-ing disposition of dragging men to impose such nonsense upon the ignorant and superstitious. In saying this we intend no personal disrespect, but because such imposition would be diabolical, truth demands this to be said. And here we at present rest, to sorrow that there is more evil design and ignorance among men than we have time and space to cover. We give place to "Virgil's" wisdom:

EVIL SPIRITS COMMUNICATE, BUT NOT GOOD ONES.

Does not the Bible, profane history, and modern Spiritual manifestations, establish the fact beyond all successful controversy, that men may have intercourse with evil spirits? The advocate of Spiritualism is so strongly fortified on this point, that before all others, he prefers such opponents as deny all agency of spirits in the "manifestations." Against such a position, he is best prepared to wage a successful warfare. In all ages, persons have claimed to hold intercourse with spirits—whose claims have never been disproved. It is not to be expected that credul and reflecting persons, who believe in the divine origin of the Scriptures in the midst of such wonders as *Barabbas* and *co.*, will adopt any theory or philosophical hypothesis to explain these "manifestations" which will not admit of a consistent explanation of all the spiritual phenomena of the *Bible*, without reference to the plain letter of inspiration—its necromancy and familiar spirits—its Egyptian sorcery and magic—its exorcism of demons—its pythian dreams—inspiration of false prophets—its history of possession by demons and expulsion of demons—its random wandering and seeking spirits—its prediction of "devils working miracles," with its witchcraft and worship of devils. To deny the possible agency of evil spirits is manifestly like them of old time, is to deny the truth of the *Bible*. Let us examine the *Bible* on this subject:

The Lord said to Israel, "When these art come into the land which I shall give thee, then shall not learn to do after the abominations of the nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that math divination, or any observer of the times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." —*Deut. 18: 10-12.*

"For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world." —*Rev. 16: 13.*

We will give the definition of the following expressions or words, and bear the connection with the reader:

1. Divination.—Divination, the art of foretelling future events by previously recognized signs. The word is derived from the Latin *divinare*, and that again from *divisa*, forming an acknowledgement of the text. Secret things belong to God. The Greek word is *mantike*, and this, which takes its derivation from *mantes*, a prophet or soothsayer, is generally used in combination. Thus, *geomancy*, *necromancy*, *charomancy*, *ge*, the earth; *natrue*, a dead person; *cher*, the hand, and *mantico*, signifying, therefore, divination by means of sand or earth, by calling up the spirits of the dead, and by investigating the lines on the palms of the hands. Divination appears to have been early reduced to a system, and we find many prohibitions in the *Word* directed against it. The kinds of divination mentioned, are: 1. *Capomancy*, otherwise *Babylomancy*, divination by the cup or jewel. 2. *Babylomancy*, divination by the wand or arrow. 3. *Necromancy*, divination by the dead. 4. *Onomancy*, divination by dreams. 5. *Clromancy*, divination by lot. 6. *Phrenomancy*, divination by voices.

There were some lawful means among the Jews for inquiring into the future. There were the prophets or seers; there were

the *Urim* and *Tummim*. God having thus made provision even for the illumination of the people, all other means of obtaining a knowledge of future events were forbidden under the severest penalties: so he caused to death was the punishment denounced against diviners and those who consulted with them; and it is to be observed that men were likely to do an evil thing who, on account of the unlawfulness of their designs, could not consult the lawful oracle, or know to whom, on account of their offenses, these oracles were sealed. Thus we find God declaring to the shade of *Naash*: "God is departed from me, and answereth me no more, neither by prophet, nor by dream; therefore I have called thee."

2. *Obessa*, or *Tissa*.—One who imparts good or evil fortune to the day when any enterprise is commenced, regarding some days as lucky, and other day as unlucky.

3. *Enchanter*.—A person who practices incantation or conjuration; one who calls up *Sp. f.* by magic formulas; one who brings into action the power of spirits. —*Ex. 7: 12.*

4. *Witch*.—A woman who practices divination by the aid of evil spirits; one who has a divining spirit in her; one who exerts supernatural power by the aid of a familiar spirit; "a medium for evil personations, by which the actual presence" of evil spirits "can be realized," a developing medium. —*Witch*.—A woman, who, by a compact with the Devil, practices sorcery or enchantment. —*Webster*.

5. *Conjuror* with *Familiar Spirit*.—One who consults a spirit that is within him, or a departed spirit with which a compact has been made; one who consults a spirit that inspires another, or that is familiar with another. *Familiar Spirit*, a demon or evil spirit supposed to attend at call.—*Webster*. "Meditates" of these days say they have divining spirits in them. Some say they have made a compact with spirits to be their constant attendants, familiars and guardians. Others say that spirits are obedient to their call.

6. *Witcher*.—A medium for evil or departed spirits; a conjurer or enchanter.—*Webster*.

7. *Necromancer*.—Necromancy, Greek necromancy is derived from *natrue*, dead; and *mantike*, a diviner. It signifies divination or the revealing of secrets by the assistance of the dead. Necromancer, one who reveals future events by communication with the dead.—*Dunnapan*—*Webster*.

8. *Sorcerer*.—A prognosticator or fore-teller; one who undertakes to tell future events without reliance on Divine inspiration. *Balaam*, who went to curse Israel, is styled a soothsayer.—*Job. 13: 23.*

9. *Magic*.—The art or science of putting into action the power of spirits; or the science of producing effects by the aid of departed spirits.—*Webster*. *Jansen* and *Jambres* who withstood *Mark* were styled magicians and sorcerers.

10. *Sorcery*.—Magic, with craft, or divination, with the assistance of evil spirits; all these are comprised in sorcery, which are treated as a heinous crime. "Sorcerers shall have their part in the lake which burneth with fire and brimstone." —*Rev. 21: 8.*

Some persons contend that exorcists, necromancers, and witches, were always mere pretenders, and never had anything to do with spirits. This is irreducible. The signs imparted to them, the form of expression employed, the statements made concerning them, and the severe penalties incurred against their offenses, prove the contrary.

The signs wrought by the magicians in Egypt, such as changing rods to serpents, water to blood, and bringing up frogs into the land, prove the aid of superhuman power.—*Ex. 7: 11.*

The forms of expression employed concerning them—"A co-sorcerer with familiar spirits," "A man or woman that hath a familiar spirit," not pretended to have familiar spirits—these passages prove that some persons really had familiar spirits, and were not mere pretenders. The *Bible* exposes pretenders, and it would have exposed them if they had been such in this respect, but it does not condemn the least but of the kind.

In view of the foregoing, and the following Scripture, I would advise all that are so fond of, and following after modern necromancy, to take warning, and be contented with the *Word* of God as their rule of faith and practice.

"The soul that turneth after such as have familiar spirits, and after wizards, to go a whirling after them; I will even set my face against that soul, and will cut him off from among the people." —*Lev. 20: 8.*

for exorcisms. The presence and power of the *Devil* were absolutely necessary to the production of these signs, for when the *Devil* was exorcised, his master "the Devil" hope of their grace was gone, and their charges and signs of a divine protection."

The more populous the region, the more *occulters* with familiar spirits, and those who practice, can prove that the *God of Israel* directed their *servants* to "Thou shalt not suffer a witch to live." —*Exodus 22: 18.*

A man or woman that hath a familiar spirit, is a wizard, shall surely be put to death; they that do them will escape." —*Lev. 20: 6 et seq.*

Now, let those who can, in the face of such language, this day deny that the offenders named had intercourse with spirits or devils.

Read the *Law* and the *history*, therefore, consider the *signs* of the practice doomed with death, and the *severity* of the *punishment* is manifest. *Sodomy* was the disease to be cured. The worship of the dead was the root of *Polytheism*. *Verse* with the dead was the root of worship. *Divination* was the root of *conscience*. Therefore the law struck at the root, prohibiting the whole on the pain of death.

Nazred was destroyed because she was "the abominable *witchcraft*, that scelleth nations through her wherries, or *faulces* through her *witchcraft*." —*Nehe. 3: 1.*

Babylon was prophetically tantalized, and finally destroyed for the same crimes. "Stand now with these exorcists with the multitude of thy sorceries, wherein thou hast been from thy youth; if so be, thou shalt be able to pull it to be, thou mayst prevail. But these two things shall overtake thee in a moment, in one day: the loss of children and thy *honor*; they shall come to thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thy enchantments." —*Isaiah 47: 9-12.*

Sorcery or Spiritualism has been Satan's masterpiece, a climax of deception and wickedness in all the past. Heaven avert from our hitherto favored nation such *scam* as have ever succeeded the prevalence of necromancy!

WAS IT DONE BY SPIRITS?

SARATOGA WATER CURE, February 6, 1881.

MR. ELLIOTT: As there are many wise men of this age who claim to be able to explain the cause and philosophy of the manifestations claimed by some to be of *Spirit* origin, I would like to present one species of manifestation for their discussion. If it be a scientific principle, and at the same time in the control of scientific minds, it must be of real import to the human race; and those wise men would do their human merit good if they would explain the principle of the manifestation so as to bring it into general use; for it is known that it is brought into use very frequently through *spiritual* alliance; and as I know of no law or agency but that brought *power* by *Spirits*, they would confer on me a favor by enlightening me on this point. I see this principle of manifestation as much, sometimes in setting broken bones, sometimes in producing internal results, in various persons, that might be called *spiritual* operations, etc.

But as I have at this time a very important case in hand where the manifestation is very marked, I will give it by way of illustration. It is the case of an enlarged knee. The knee above and below the knee, is very much emaciated. The knee is said, by many physicians, to be *contracted*. Much has been done for it, but it grew worse. It was necessary to go up some action to work the accumulated matter out of the swelling; but all efforts failed in the usual way, and the knee worse. In this state (vitality being very low) I was required to treat the knee.

I commenced treating it, and relied upon my own *spiritual* powers and the assistance of persons in the *Spirit-world*. After a few days an action in the flesh about the knee removed. After a while the knee-pain became *loose*, the *skin* parts adhered to the joints became *loose*, and whenever I placed my hand upon the joint, every muscle and nerve seemed to be in motion, and often in violent action; the action then subsided from the body to the skin, and if there be any pain located in any particular part, it will be more to act upon that part and the pain is removed, and the action follows the pain to the part. Now it is not necessary for me to be with the patient to get this action, as at first, the *Spirit-friends* have put such *power* in the patient that at any time it may be desired, they can do it; also, when asleep, it seems to work with as much ease as when I am operating upon it.

One learned physician explained it by saying that it was caused by some *secretions* under the *skin*; but it is evident that the knee-pain did not extend down to

INTERESTING HUMILITY, THE VISION OF THE STREAM.

1. When morning, the blue was bright,
And a soft, serene, silent light, and low;
A soft, diffused, ethereal light,
Felt by the speckled streams below.

He marked the blue, pale, wan wings
That quivered round his head, and past,
And past, led to the eyes of sorrow,
Whose verdure is only the bright moon.

And bending over his still repose,
Within his pale bosom, the two
That had an earnest, truthful glance,
And truly a sorrowing love of you.

Against the blue, an olive, and high,
In evening time, the bright soft light
And in the dark, pale, evening eyes
The halo of your beauty, was it bright. II

Amid the walls of mournful shade,
The changing leaves and shadowy shapes,
The thoughtful, pale, mournful face,
Were eloquent with love and tears.

With the lighted face, I used to sit and
Unutterable with such beauty, I could
But sit, in silence, the bright eyes
The wavy hair with splendor wild.

A smile then, upon the lips, the lips
Of that soft, pale, young girl,
A bright smile, on the bright eyes
The wavy hair with splendor wild.

A smile, from a then unknown name
Of bright, wavy, gentle hair,
Her child, the face, then pale, and weak,
Her breath and goodness then will, and

III. For so long years, let thy young heart
No thought of gloom or pain, let it be,
Then when the cold, or lone, death past
The people, night then meeting, gloom.

When once again to them the sun rose,
And rest the earth, the sky, the sun,
And then the sun, that is now dry sun,
Shall with the gloom, the gloom.

They are followed on with shade and light,
And still to that dear, wavy, pure
They follow, and that face, the bright,
Now it joined the bright, pale, blue.

And when the soft, pale, head, is gone
And in evening, faded along, the hills,
The light, the general, the quiet home,
With its wavy hair, the joyful, thrills

And then, in the years to come,
To that bright wavy, he stopped his fast
And looking to that smiling, face,
He heard those, older, whispers, once.

“Bright, wavy, child, of thy noble home
Above the streams, the pale, bright, face,
The charmed dream, and the young sun,
Shall give thy yearning, spirit, rest.”

With part of lips, and wavy, pale, gone,
He left his brow, above the water,
And from their brows, and other faces,
One, more than eastern, pure, they gave.

To India, light these features, shone,
Of that beauty face, so long, so known;
That face, of pale, those eyes, so bright,
The bright, the sun, so bright.

Editorial Team

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The difference between the skull of the domestic hog and wild boar is no great as that between the European and negro skull. Domesticated animals that have subsequently roamed in the forest after a few generations, lose all traces of their domestication, and are physically, different from their tame progenitors.

It is not natural for a cow, any more than for other female animals, to give milk when she has no young to nurse. The permanent production of milk is a modified animal function, developed by an anti-Orist habit for several generations. In Columbia, the practice of milking cows having been abandoned, the natural state of the function has been restored. The secretion of the milk continues only during the nursing of the calf, by only an occasional phenomenon. If the calf dies, the milk ceases to flow.

The barking of dogs is an acquired hereditary instinct supposed to have originated in an attempt to imitate the human voice. Wild dogs, and those the breeds become wild never bark but howl, which so disturb civilized communities by their midnight "goings-want," in the wild state in South America are quite silent.

The hair of the tuft is not woolly, but a coarse and twisted hair. The distinction between hair and wool is slightly reversed by the microscopist.

The dark races have less nervous sensibility than the white. They are not subject to nervous disease. They disappear in every disease, but do a very mortal disturbance keep them awake. They bear chloroform operations much better than the white people.

is a pound. In one night; and it is calculated that the value of what it is composed must amount to forty-seven thousand millions. If it grows in value hence, this would give four thousand millions each dollar.

A Party Didn't Know it was Evidence on a Crime. — A new letter by the name of Van Wart, a relation of one of the experts of Andre, who had taken up his quarters in a house recently occupied by a widow, then deceased, tended to the method of visiting an apartment, whom the neighbors supposed to be no other than the woman's ghost. — From what was said during these visitations, it was supposed she had been murdered by her brother or by her for the sake of concealing some crime committed many years before. This matter was made the subject of legal investigation, and Van Wart's testimony taken in full, under oath, by the magistrate before a jury.

The grave was opened and the body examined, to ascertain if he could be identified by relatives, probably the only instance in this country, at least of a corpse being disinterred upon the evidence of a physician. The appearance of the dead was startling, like the description given by the physician who had never seen her living, but nothing was found to justify the condemnation of the accused, who was evidently released, and left the country. The physician who attended the woman for her last illness, and who appeared to be implicated in the death, who quitted the community. *Mrs. Eliza's Pioneer.*

In one of your Many Interrogations, the opponents of the doctrine of the plurality of worlds allow that a greater probability exists of Mars being inhabited than in the case of any other planet. The diameter of the planet is said to exhibit spots of different hues, the same according to accurate observation, appearing to be green, and the land red. The variety in the spots, it is thought, may arise from the planet not being destitute of atmosphere and cloud, and what adds greatly to the probability of this is the appearance of brilliant white spots at its poles, which have been conjectured to be snow, as they disappear when they have long been exposed to the sun, and are greatest when emerging from the long night of their polar winter, the snow line then extending to about six degrees from the pole. The length of the day is almost exactly twenty-four hours, the same as that of the earth. Continents and oceans and green continents have been observed upon Mars, and the snow of his polar regions has been seen to disappear with the heat of summer. Clouds may actually be seen floating in the atmosphere of the planet, and there is the appearance of land and water on the disc.

Every one on the Earth—“The sun does not shine for a few trees and flowers, but for the wide world’s joy. The lonely pine on the mountain top waves its numberless boughs and cries, ‘Thou art my sun!’ And the little meadow violet lifts its cup of blue, and white petals with its perfumed breath, ‘Thou art my sun!’ And the prairie in a thousand fields rustles in the wind and makes answer, ‘Thou art my sun!’—is a child unto its Heaven, not for a favored few, but for the majority of life, and there is no creature so poor, so low, that he may not look up with childlike confidence and say, ‘My Father, Thou art mine.’”

Geographical Workings of Fresh Water.—We observe that the following newspaper has called particular attention to the great Basin in the West of which we are told to be a sulphuric marsh. In that sultry region the many curious salt lakes, the vestiges of a lake or sea, where the salt water has all been leached out with saline matter, that they are little less than immense reservoirs of salt in solution. Large rivers there for hundreds of leagues through sterile deserts, and about the vegetation disappears beneath the desert. In many places the deserts are of salt, and the water otherwise like a boiling cauldron. Springs of sulphur, springs of boiling water, mountains of snow, heated plains, and deserts of salt-sand in fact, there are many other wonders need not be relating in the Great American Basin. A Lieutenant in the army, in a march across the continent, discovered a natural current, to which he gave a somewhat unromantic name. On the apex of a sand-shovel shaped mound, about eighty feet in height, is an unfathomable miniature lake of warm water, which feeds by apparent outlet in itself. The water is tepid, and perfectly translucent, and its surface was nearly on a level with the top of the cone which contained it. Various attempts were made to bottom this curious basin. At the distance of forty feet from the base of the mound, is a number of gushing fountains, the water of which was intensely hot. He called it the "Devil's a few little. A thorough geographical and geological survey of these great tracts of territory would doubtless result in many singular and interesting dis-

PERSONAL AND SPECIAL NOTICES.

Extend our Circulation and Influence.

We have took much care of the Transcendentalists in our sketches, which we will fully confine to the notices of one person our friends will furnish. They will only escape notice, and may awake notice later, and feature papers, to such other

Dodworth's Academy.

• T. C. Bunting, C. H. Johnson, G. Thibault, G. A. Anderson, G. H. Doherty, mapping and surveying.

For further information, apply directly to the First and Eighth Avenue Regular meetings, every Tuesday afternoon, at 6 and circle for the evening at half past 8.

— J. H. French, of West Lebanon, will be married to the —— following

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81 Mrs. Weston to be in the city, and will be in office of C. C. Worcester
about the afternoon to agent the house. Tel. 4444. 11th and Royal Street.

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